

A
HEARTIE
PRAYER.

In a needfull time of trouble.

THE SERMON

Preached at *THEOBALDS*,
before his Maiestie, and the Lords

of the Priuie Councell, an houre before
the Death of our late Soueraigne
KING IAMES.

On Sunday, March 27.

By D. PRICE, Deane of *Heresford*, then in
Attendance, and now Chaplaine in Ord-
inarie to his MAIESTIE.

IER. 30. 9.

*Alas for that day was great, so that none was like it:
it was euen the time of IACOBs trouble, but he is
sawed out of it.*

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NOT A WHITE

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TO THE KINGS MAIESTIE.



Oyall *Master*: Your gracious aspect to my poore endeuors, often presented in your *religious* presence, hath encouraged mee to this Dedication of my *last* seruice to your blessed Father; and *first*, to your Maiestie : for the whole world hath no greater Patronage of goodnesse, then your selfe : and our daily bread, and houely breath serueth vs to beseech the Almighty, that you long be the gracious Patrone and Patterne of Religion.

That I presume to offer it vnto your Maiestie, in this time of our

The Epistle Dedicatory.

iust cause of ioy, wherein the *Lillies*
and *Roses*, the *Oliue* and *Vine*, are
conioyned; I excuse it by the Pattern
I see in Mount *Thabor*, wherein our
blessed Sauour, when he shewed his
Disciples a glympse of his glory in
his Transfiguration; hee seasoned
their Soules, rapt vp in those vnspeak-
able ioyes with the remembrance of
his Passion: What this is, is like *Ben-
iamin*, the birth of sorrow, and of so
much sorrow to me, as had almost se-
questred my Soule from my Body.
The *hand* of *Heauen* that hath wi-
ped away our teares, keepe vs long
and long from such occasion of tears,
and Crowne your *Royall Person*,
and *Gracious Queene*, with the ble-
ssings of Goodnesse, which is the con-
tinuall Prayer

¶

of your Maesties most humble Chaplaine,

DANIEL PRICE.



The Sermon at Theobalds, an
houre before the death of King
IAMES.

Psalm. 118. 25.

*Sane now I beseech thee, O Lord: O Lord, I
beseech thee send now prosperitie.*



THE first fruits of Sinne, are
Shame and Sorrow; and
euer since Sinne brought
in Death, Death the lodge
of all mens liues, driueth
out Sinne, and triumpheth
ouer Sinners. Looke on the
four first Fathers of the
World; Adam signifieth
earthly; Abel, mourning vanitie; Enosh, sorrow;
Kenan, lamentation: and euer since, all times
and all places, were and are (as this time and
place, representeth vnto vs) a time of mortalitie,
and a Region of death in the shadow of Death,
Nonne hac est regio mortuorum, saith Ambrose,
ubi umbra mortis, janua mortis, vincula mortis,
& corpus mortis.

Ambr.

The present Cloud wherein wee are innaloped,
and stand all as an amazed poore flocke of sheep,
B beholding

beholding a sauage Wolfe wotrying our Royall Shepheard; looking vpon the wrestling of our Royall Iacob, he that is *spiritus ori nostri, Christus Domini*, the very breath of our nostrils, the Lords Anointed, now in Combat with the last enemy that shall be destroyed; the contemplation of it striketh vs with a terrible terrour: our sighes, & teares, and prayers witnes it; and vnlesse the tender mercy of our God, whereby the day springeth from on high, doe now visit vs, to giue light to vs that sit in darknesse and in the shadow of death, wee shall finde, that our strange neglect of the Sabbath, the Lords day, doth portend our fatall sight vpon this Sabbath day. But Lord, whatsoever shall become of vs the poore sheepe of thy pasture, O looke vpon thy Royall Seruant, O hide not thy face from thine Anointed: saue now, and heare our gracious Soueraigne, O King of heauen, now hee calleth on thee: now that the Angell of Death strugleth with him, let the Angell of the Covenants blesse him; and as the Angell of Death striueth with him, so let the Angell of the Covenants strue for him, and free his precious soule from all paine, all sorrow, all aduersitie, and present it to thy diuine Maiestie without spot or wrinkle. O Lord God saue our King, mercifully heare vs now we call vpon thee, Pitiuously behold the sorrowes of our hearts, Favorably with mercy heare our prayers, Both now and euer, vouchsafe to heare vs O Christ, Gratiouly heare vs O Christ, gratiouly heare vs O Lord Christ. O Sonne of God, O Lambe of God, that takest away the sinnes of the world,

mediate

mediate

mediate with thy blessed Father, if it bee possible that this cup may passe from him; or else that his gracious soule may be bound vp in the bundle of life, to liue for euermore with thee in glory.

In the time of Ieremy, it was the style of mourning for Royall Personages, *Alas, Alas*: for that noble Prince, wee may take vp that *Alas, Alas*. How lately haue wee celebrated *Danids diem solennitatis*, our sacred Soueraignes Inauguration? on which day, hee that crowneth the yeare with good things, crowned the Crowne of our Head, our Royall King, with an especiall measure of grace, in manifesting his heartie and deuout profession of the Faith and Protestant truth, which hee had liued in, and maintained, and resolved to dye in, desiring vs all that were present, to beare witnesse, sealing that resolution with the blessed Sacrament: after which diuine repast, his soule was settled in so ioyfull a repose, as that all worldly content could not compare with it. But *Alas*, that day, *dies solennitatis*, is become *dies tribulationis*: and as Ieremy spake, in this solempne day our terrours are round about vs: and this Lords day is the day of the Lords anger. And therefore let euery sorrowfull and faithfull heart, pray heartily, and cry mightily into heaven, Saue now I beseech thee O Lord: O Lord I beseech thee send now protection.

We need not now to call for Sorrow before she come, it is now the time that the Church hath allotted to cate the foure beards of repentance in Lent, that we may the more sauourly relish the

Ier. 33. 18.

Psal. 77. 2.

Thursday before tis Maies death.

Psal. 81. 3.

Lam. 2. 22.

sweet *Passover of Easter*, it is the *spirituall Seed-time* which ought to be *waterish*, and wee are wont to be content with a *wet Spring*, to be sure of a *ieyfull Haruest*. Our true sorrow is *Repentance* which is *אחרית*, *אחרית* an *after-wit*, and *after-wisdom*, wherein when wee see, how we haue *betraid* our selues into the hands of *Satan*, we may iustly wish that the *Heauens* about would weepe with vs, the *Earth* lament, the *Rocks* rend, the *Mountaines* *echo* groanes, and *riuers* run with *teares*: and indeed I had prouided by Gods *good hand*, such a portion of *food* for this daily bread, and would haue endeavored by his *Spirit*, to haue watered this *Gedeons fleece* with that *dew of Heaven*. For as *Ezekiel* describing the *Temple*, the *Image of Gods Church*, calleth it, *Iehovah Shammah*, the Lord is there; So all our *Prayers* and preaching are onely to stir vp these *graces of God* in your holy *denotion* and *conuersation*, that your *lights* may shine before *men*, to stop the *mouths* of any *interloping Priest*, or *Iesuited Proselyte*, that commeth to pry and spy, that he may see, that this place is, *Iehovah shammah*, the Lord is here, though he doth not know it. But as *Saint Paul* was called by an *Angell* in a *Vision*, when about to goe to *Bysbinia*, one of *Macedonia* appeared vnto him, and sayd, *O Paul come and helpe vs*: so when my *intentions* were setled on *meditations of repentance*, the sad face of this *sorrowfull family* represented it selfe vnto me, and diuers *wise and religious* desired the *Conclusion* of this text, begun on *Thurs-*
day

Ezek. 48. 35.

יהוה
שמו

Act. 16. 9.

day last, vnto which sudden motion I the rather yeelded, because S. Paul had taught me, & encouraged me in that confidence, that hee that beginneth euery good worke, will performe it, and persis is vnto the day of Iesus Christ. The Text is like that *Petition* in the Lords Prayer, *Forgive vs our trespasses, as we forgive*, *Sola petitio orationis Dominica cum repetitione*. There be two twins in the wombe of my Text. *Pharez* and *Zarah* were twins, but they were of an incestuous birth. *Iacob* and *Esau* were twins, but there was a battle betweene them in the wombe before they were borne; but these two twins, two petitions, are like *Esayes* two *Zeraphins* singing one with the other: or like two fiery *Cherubins* taking wing together, and flying vp to heaven, in a needfull time of trouble, to seeke diuine assistance. In this later *Petition*, obserue plainly as in the former, 1. *Cui*, to whom it is directed, *Lord*. 2. *Quis*, the person who it is by who it is vttered, 1. 3. *Quomodo*, the manner how earnestly implored, *Lord I beseech thee, I beseech thee*. 4. *Quid*, the matter of the suit so required, *Lord I beseech thee send prosperity*. Lastly, *Quando*, the time so vrgently, instantly importuned; *Lord I beseech thee send now prosperity*. The sad presence and representation of this day, delighteth not in descant. Our Royall Master is in his sad *Pasouer*, and my meditations shall keepe the *Pasouer*; The Lord Iesus who was our true *Pasouer*, be present with vs.

It was a wise speech, *Iustin Martyr* doth cite

Phil. 3. 6.

Gen. 38. 30.

Gen. 24. 12.

out of Pythagoras, in his booke de Monarchia, Et in ipso Deo et in eo, If any shall say, I am God, besides that onely one God, let him create and make another world like to this, that we may beleue him. And Tully in his 2. booke de legibus, speaketh to this purpose, Nemo separatim habuisset Deos, neq; novos neq; aduenas: for God saith St. Bernard is not only vnus but vnissimus: and as St. Gregory, Deus est intra omnia, extra omnia, supra omnia, infra omnia: superior per potentiam, inferior per sustentationem, exterior per magnitudinem, interior per subtilitatem: creating all things, disposing all things, ruling all things, directing all things; and therefore God only to be invocated as the Psalmist admonisheth, whom haue I in heauen but thee, and in earth none in comparison of thee. It is the Lords day, and to bestow this precious time impertinently, were but to gather sticks vpon the sabbath day. In this religious assembly, you may aske as hee did after a long Oration spent in the praise of Hercules, Quis vituperauit? who dare derogate from this great part of Gods seruice, which indeed containeth the whole worship of God? so Scripture expresseth it, men began to call vpon the name of the Lord. I answer, wee know, and God knoweth that the Land mourneth for the apish Popish Idolatry of many who call vpon, not onely imaginary saints, but vpon statues, and pictures, and medalls, and Idolls; creeping to Crosse, bowing to Images, like those who turned the glory of the invisible God, into the similitude of a wife that eateth

Gen 3.

Psal. 105. 30.

eateth hay. Giue me leaue therefore most briefly to put my *Sithe* into this *Haruest*, not onely, to cut downe those cursed *tares*, but also to gather some *sheaves* for the present occasion of this distressed Family, who when they see all helpe to be vaine, may the more earnestly rely vpon the God of *Jacob* for their refuge: It is enough to *stife* and *strangle* this monster of Idolatrous *Superstition*, that in all the *Bible* there is no one called vpon but *God* only; the *godly* in all ages neuer knew any *other*, and *Rome* hath no argument out of all the *Scripture*, but of damned *Diues* in hell, and let the wicked bee turned into hell, with all the people that forget *God*. The voice of the *Church* is, *Te Deum laudamus*, Wee praise thee O *God*, wee acknowledge thee to be the *Lord*: All the earth doth worship thee: To thee all *Angels* cry aloud: To thee *Cherubin* and *Seraphin*, continually doe cry: The glorious company of the *Apostles*, the goodly fellowship of the *Prophets*, the noble army of *Martyrs*, the holy *Church* throughout the world, doth knowledge thee. Heare our Prophet *Dauid* for all the rest, as collecting this from all the rest before him, and commending this practice vnto all that shall be after him, Thou *Lord* art the hope of all the ends of the *Earth*: Thou art *God* onely to be feared: Thou art *God* ouer all the *Earth*: Among the *Gods* none is like vnto thee: Thou art my *rocke*, my *refuge*, my *shield*, my *buckler*, my *castle* of defence, my *deliuerance* in whom I trust. O loue the *Lord* all yee that are his. And let mee draw you with a *thresfold* cord of this

this loue, not easily to be broken, twisted of the most pretious twines of his presence, his omnipotence, his beneficence. For his presence, he is a present help in trouble, hee filleth Heauen and Earth: and as there is no place, where there is vacuities, so there is no place, where there is not the presence of the Deitie. *Non est locus, ubi non est Deus:* in the field with Isaac, in the high-way with Iacob, in the pit with Ioseph, in the prison with Micheas, in the dungeon with Ieremie, on the dung-hill with Iob, in the wildernesse with Iohn Baptist, on the Sea with Peter, in the Sea with Iomas, in the nethermost hell with Dauid, Thou hast brought my soule from the nethermost hell. The Lord is nigh vnto all them that call vpon him, so nigh as that hee prepareth their hearts to call, hearkeneth to them when they call, inclineth himselfe to receiue their call, boweth downe his eare vnto their call, nay more, boweth the Heauens and commeth downe vpon their call, nay more, he commeth into them, stayeth with them, supbeth with them, lodgeth with them, nay yet more, will neuer bee absent from them, but bee about their beds, about their pashes, about all their wayes, & will for euer dwell in their hearts by faith. And as for his presence, so for his Omnipotence, He is Creator ad esse, Conseruator in esse, Recreator in bene esse, Glorificator in optimo esse, He that measureth the Heauens with a span, holdeth the Sea in his palme, weigheth the mountaines in scales, bindeth the earth in a girdle, Hee that out of the Stones in the streets can raise children vnto Abraham, open the windowes of Heauen

heaven and raine plenty, can make fruitfull land barren, and water-springs of a dry land : He that bringeth downe the high tree, and exalteth the low tree, and dryeth vp the Greene tree, and maketh the dry tree to flourish : he who with a word made all things ; and with the same facilitie doth governe all things, and with the same abilitie shall destroy all things : hee who worketh all things, and is neuer troubled ; who worketh alwayes, and is neuer disquieted : who is in all places, and neuer morneth ; who both filleth and incloseth all things : He that is able to do exceeding abundantly, above all that we can aske or thinke, vnto him be glory in the Church by Christ Iesus throughout all ages. And as in his presence and omnipotence, so in his beneficence : his grace, his good-will towards men . the tender mercies, the bowels of his mercies, the mercifull louing kindnes of the Lord, the height, the depth, the breadth, the length of the loue of God in Christ Iesus. *Deus meus, misericordia mea* : not *misericos Deus*, but *Deus meus, misericordia mea* : not, my mercifull God, or God of mercy ; but, my God, my mercy. *O nomen sub quo nemini disperandum.*

Come hither then sorrowfull Christians, that feelee an invisible hand cutting downe our Royall Cedar, vnder whose gracious branches we thought to haue seene many good dayes ; now yee see that they whom God hath called Gods, & sons of the most high, *Quos homines, caelestibus aequat*, hath taught them that lesson, they must dye like men, *Et Sceptra ligonibus aequat*. O then trust not in Princes. O blessed is the man that hath the God

Eccle. 17. 24.

Eph. 3. 10.

v/c.

Psal: 146. 4.

1 Kings: 6. 19.

of Jacob for his help: whose hope is in the Lord his God. It was a good Speech in a bad King, who when the poore woman cryed out, *Help me O my Lord the King*, hee answered, *How should I helpe thee when the Lord hath not helped mee*. Alas, *vaine is the help of man* whatsoeuer he be.

The first and last, highest and lowest of all the sonnes of Adam, are all vanitie. Some few of them may bee Honourable because Princes; but they are borne sinfull, the sonnes of men; and borne weak, there is no help in them; and borne mortall, their breath departeth; and borne corruptible, they returne to their earth. Trust not then in Princes. And sure, if the great Characters of Nobilitie, whose mortalitie this yeare hath made a large Commentary vpon those words, serue not, The fatall Earth-quake vnder which this great Pile, and euery person therein, now laboureth in the bitter conflict betweene life and death of our Royall Master, (wherein O Lord send help vnto Jacob;) his sad and heauy day, this disastrous houre, might seale this lesson to vs all our dayes, and lay it vp till the last houre of our life. Trust not in Princes, Blessed is the man, who hath the God of Iacob for his help. Alas, how hath the witchcraft of Court so inticed and intangled many, that setting their eyes vpon sublunary objects: with the Israelites, they forget God their helper, who still hannt the Court, because an vnquiet spirit hannteth them, whose ambitious wits being as high houses vpon weak pillars, are easily blasted and blowne downe, from aduancements or hope, from fruition,

OR

or possibility, though they thought to steale away preferment without Gods knowledge, besides Gods will, and so they remaine bladders puffed vp with the wind of false hope and selfe loue, confused heapes of enuy, pride, and emptinesse: and why, because they called not vpon God: Happy is he, and blessed be God there be in Court many so happy, that know that the Court of heauen and earth, are not contrary but subordinate, and that the best Courtship springs from deuotion, when neither the name of Court, nor grace of a Prince, nor applause of inferiours can make them looke aboue themselves, or forget God or goodnesse, to whom honesty, reason and religion bee their chiefest compasse, the Diall which they obserue how to spend their time: *Providebam Dominum*, I did set the Lord alwaies before my eies: and so line that though they know Princes fauours nor lines bee permanent, yet in the great eclipses of Court, such as this our present distraction is, they remember there is a wide world besides the Court, and a heauen aboue this world, where there is a God not subiect to change, but ready to heare, to helpe in a needfull time of trouble, as Dauids owne experience here, *Lord I beseech thee send now prosperie*. And so we are past our first step.

I beseech thee: The person who it is by whom it is vitered. The Author of the Ecclesiasticall story relateth, that when the Temple was to bee built, there was a stone often taken vp, but as often refused by the workmen, sometimes too bigge, sometimes too little, till at length it was placed as a

2.

2^d Reg. 14.
1st Reg. 15.

conspicuous corner stone above all the rest. *Dauid* passed through the *Zodiacke* subiect to many disastrous influences, and yet remaineth still the same, vntill the storme of tyranny bee ouer-past: *Envy* is like the *Sun-beames*, that beat more vpon a rising ground, then vpon a leuell; by many indignities hee came vnto that dignity hee had, his standing was slippery, constrained to flie into the *Rocke*, to wander in the *wildernesse*, to lodge in a *Cave*, to beg his bread of *Abimelech*, to make himselfe a mad-man before *Achish*, to serue the *Philistins* his enemies; yet, all eyes are fixed vpon him, all tongues, all hearts, entertaining him the object of their discourse and desires; he being young and lusty as an *Eagle*, strong as a *Unicorne*, bold as a *Lion*; running his race as a *Gyant*, flourishing as an *Oline-tree*; established as *Mount Zion* which cannot be remoued. I will not launch forth into the *Ocean* of *Dauids* life, I will content my selfe to walk by some rivulets of the waters of comfort, which fall into the great *Sea*, wherein are things innumerable to be obserued. In the *Genealogie* of *Christ*; among all the *Kings* there is not one stiled a *King*; but *Dauid*, *Math. 1. 6.* *Iesse* begat *Dauid* the *King*; and *Dauid* the *King* begate *Salomon*. And of all the *Kings* of *Iuda* or *Israel*, *Dauid* was the *Patterne*. *Amasiah* did uprightly in the sight of the *Lord*; yet not like *Dauid* his Father. And *Asa* did right in the sight of the *Lord* as did *Dauid* his Father, and so of the rest; *Dauid* is so much renowned, as the principall and *Paramount* *Patterne* of all the *Royall* line, that as in the

Catalogue of bad Kings, Rehoboam did ill, and Ieroboam worse, and Omri worse then he, and Ahab worse then all, so in the number of the good, though Salomon did well, Iehoshaphat better then he, and Iosias better then both, yet Dauid best of all, and therefore Dauid the King, the Diamond of the Diadem of all Kings, and of all other Kings this attribute in Scripture is giuen Dauid above all Kings, and before all Kings, Dauid the King. When Dauid was with Achish at Gath, Achish giueth this testimony vnto him, Thou art good in my sight as an Angel of God: when the woman of Tekoa, came with a pretence of getting a pardon for her banished sonne, she vseth the same termes to Dauid, As an Angel of God, so is my Lord the King to discerne good and bad: when Dauid found the imposture, that shee was Iobabs instrument, the Tekoite applies this againe to him, My Lord is wise according to the wisdom of an Angel of God, to know all things that are in the earth: when Ziba had slandered Mephibosheth, and Mephibosheth came being lame, somewhat late to answer for himselfe to Dauid, My Lord the King, saith he, is an Angell of God: An attribute giuen him especially among all the Kings, before all the Kings, and above all the Kings in Scripture, by enemies, strangers, subiects, seruants, friends, good, bad, all, Dauid as an Angell of God.

St. Gregories obseruation is true, *Per incrementa temporu, crenisse scientiam spiritualium Patrum: Moses partaked more diuine knowledge*

then

1 Sam. 19. 9.

2 Sam. 14: 17.

2 Sam. 14. 30.

2 Sam. 19. 17.

Greg. 16. Hom. in Ezek.

Chrys., Ep. 6.
ad Theodorum.

1 Sam. 24. 4.

Psal. 119. 99.
100.

Dion. Arcop.

then Abraham, the Prophets then Moses, the Apostles then the Prophets, but of David Sr. Chrysostome noteth, *ut in ordine regum, sic in numero Prophetarum electum fuisse, Regum vero constas omnium optimum fuisse, &c.* And Philaster in the same kinde, *Sicut sanctis alijs diuersam tribuit Christus Dominus gratiam, ita maiorem huic concessit scientiam, dicente Domino, Dabo vobis sancta fidelia David.* Aquinas proueth all the premises, *quia Dauidi modus Prophetia nobilior, videlicet per immediatam illustrationem intellectus*: and David himselfe explaineth the manner of his Illumination in Prophecy, as the light of the morning when the Sunne ariseth, euen as a morning without clouds, as the tender grasse springing out of the earth, by cleere shining after raine: Summing vp Gods extraordinary graces in this kinde, Lord saith he, *thou hast giuen me more understanding then mine enemies, then my teachers, then my Elders.* So that David a Prophet, and more then a Prophet, a King, & the most worthy of al Kings, an Angell of God, and more then an Angell, as I shall now proue: for if the distinction of Angels and their Hierarchie doe hold, and that of Cherubins be true, which the Ancients teach vs, *Cherubin ordo Angelorum qui velocissime pareant Deo*, I say David was as a swift wing'd Cherubin, of all others; through all the Scripture none so diuinely inspired, with a hearty, holy, fiery zeale, flying vp into the speare of diuine & sacred contemplation; none but hee that was the son of David excelled David in this kind. I know it is a strange curiosity

to make a mans selfe so skilfull in the orders of heauen, as to aduance Angell aboue Angell, and here it is little lesse then an *Impertinency*; and I remember *St. Austin* dares not *positiuely* affirme it; but when I find of all other orders of Angells the *Cherubins* at the gate of *Paradise*, *Cherubins* ouer the *Arke*, *Cherubins* in the *Temple*, the *Oracle* placed betweene the *Cherubins*, and the *Chariot* of *Maiestie* drawne by *Cherubins*, according to that, *He rode upon the Cherubins and did flye*, I then thinke, that as one starre differeth from another starre, so one Angell may differ from another Angell in glory; and if any Angell excell, the *Cherubins* doe; and if *Dauid* were as an Angell of God, because he excelled other men, I dare say by his deuotion wherein he excelled, he was a glorious *Cherubin*: deuotion was his daily bread, his meat, his drinke, his diuine and dearest exercise, I giue my selfe, saith he, vnto Prayer: doth dedicate & consecrate his time & studie and labour and endeavor, his heart and tongue, and body and soule vnto this blessed duty and seruice, to this diuine and heauenly exercise, I giue my selfe vnto Prayer.

The Lord hath chose vnto himselfe the man that is godly; that is, saith the *Chalde Paraphrase*, the man that can pray. The Lord hath magnified, so *St. Austin* readeth *magnificauit*, or as *Ierome*, *mirificauit*. Surely blessed is that man that the Lord hath endowed with the least measure of his spirit, with one dramme of goodnesse, with one sparke of godlinesse, one drop of heauenly dew, one

Psal. 18. 11.

Nyss. de Ast.
Domini, Dani-
dem maiorem
esse Apostolis;
& Evangelica
voce, sublimio-
rem.

Psal. 4. 4.

mise

Esa. 6. 11.

Ps. 112. 1. 2.

1 Sam. 23. 2.

1 Sam. 23. 4.

1 Sam. 30. 8.

2 Sam. 3. 7.

2 Sam. 5. 19.

wise of grace, one grain of faith, one iota of firme obedience; but when the Lord hath shewred so plentifull a dew vpon his inheritance, and so variously magnified and multiplied all these blessings vpon a man, then wee may say as it was of Mordechai, Thus shall it be done vnto the man, whom the King of heauen delighteth to honour; and such honour haue all his Saints; but aboue all David had this honour, which being distilled and infused on him, hee deriveth to others, Blessed is the man that feareth the Lord, that delighteth greatly in his Commandement, his seed shall be great vpon earth, his generation shall bee blessed, wealth and riches shall be in his house, and his righteousness shall endure for ever. To close vp my obseruation of Davids person, he was not only Gods friend as his name importeth, but Gods favorite, like the Disciple whom Iesus loued, and therefore most familiar in Gods bosome, and chiefe of his sacred and priuy Councell. Six times we read of Davids familiar accessse, to consult God himselfe; David enquired of the Lord, Shall I goe smite the Philistins. David againe enquired of the Lord, Shall I goe downe to Keilah. David yet againe enquired of the Lord, whether hee should pursue the troope that had slackt Ziklag. When he newly came to the Crowne, David enquired of the Lord, Shall I goe into any of the Cities of Iudah: when all the Tribes had annointed him King in Hebron, and the Philistins came against him, David enquired of the Lord: when the famine came vpon Israel for Sauts bloody act in slay-

slaying the Gibeonites. David enquired of the Lord; or, as in the *Originall*, Sought the fauor of the Lord.

2 Sam. 11. 12

The Imitation whereof will blesse your gracious Highnesse; for as Gregory proposeth the examples of Moses, and David, of all others, to incite Rulers to enter into the Tabernacle, to consult with God; not to come to their Counsell-Table, before they aske counsell, and pray for counsell from God; and euen Pliny giueth a reason hereof, *Nihil recte, nihil prudenter, nihil providenter, homines sine Deorum immortalium ope, consilio, honore, auspiciari*: Let it not bee unreasonable, that I presse this at this instant, now your Royall Father lyeth vpon the Altar of his Death-bed, for the sacrificing of his blessed Soule to his Redeemer, The Lord helpe him in this Day of trouble, the name of the God of Iacob defend him. I will not say that trouble is hard at hand; and yet *Corona gemmarum*, is but *Corona spinarum*; but a great and weighty Charge, is ready to fall vpon your Princely shoulders, a great doore is opening to your Highnesse, and there bee many Adversaries: vpon whom are all the hearts and eyes, I say, not of these Kingdomes, but of the Christian World, set, but vpon your Highnesse? and as Mordecai spake, who knoweth whether you are come to the Kingdome for such a time as this is? to be the glory of the Christian, and enuy of the Antichristian World; for, since the Saviour of the World went downe into Egypt, *ut qui populus persecutor fuit populi primogeniti, fieret custos*

Mat. 2. 14.

Psal. 116.

Guevar. Epist.

custos filii Primogeniti, neuer was any Prince so deliuered out of the hands of his *Enemies*, that hee might serue the Lord without *fear*; neuer any Prince brought back from the *imminent, eminent, emergent* Lawes of death, as your *Gracious Person*: O, let it neuer bee *unsauory* to remember that *miraculous safety* of your *Hightnesse* returne; wherein the right hand of the Lord had the preheminance, the right hand of the Lord brought mighty things to passe. O, let it bee your *Religious care*, that euer your Soule may bee satisfied with the *blessings* of good things by prayer, that your *Sacred Person* may bee, as euer hitherto you haue beene, a blessed *Pastorne* of this holy practice; for such as your *Hightnesse* shall appeare to bee by example and pronocation, such will your *Servants* bee by imitation: For, as all in *Alexanders* time, did affect *Chivalry*, because hee was a *Souldier*; and *Poetry* in *Augustus* time, because hee loued *Poets*; and *Musicke* in *Nero's* time, because hee was a *Musitian*; and *Fencing* in *Commodus* time, because hee delighted in *Fencers*: so all were forward in *Christianity* in *Constantines* time, because hee loued *Christians*; of whom as the powerfull examples of other ages in *Hercules* fortitude, *Marcus Anrelius* his wisdom, *Antonius Pius* his care of the *Commonwealth*, *Aristotle* his learning, *Cato* his *Seuerity*, *Scipio* his *Continency*, and *Lalins* his *Amity*, were *Presidents* to all succeeding Ages; so was *Constantine* of deuout *Piety*: who, the better to instruct his People in *Deuotion*, by his owne example

ample, ordained that his *Image*, which we know Princes doe vse to coyne vpon their money, should bee stamp'd with the resemblance of him praying: And to say no more herein, I close this with *Cyprian*, *Quoties in conspectu Domini video aliquem suspirantem, toties Spiritum sanctū non dubito inspirantem*: As often as I see any one in Gods sight sighing out prayers; so often I doubt not God is present, breathing his Spirit vpon such a holy suppliant. Diuinity buildeth vpon this, Christianity doth require it, necessity doth enforce it, and no faithfull man maketh doubt of it; and hee that shall bee frequent in it, shall be sure to finde fauour of the Almighty: O, did they consider this that doze vpon Courtly fauour, the Courts diety, Ambitions Darling: vpon fauour that flower, vapour, meteor; palea, festuca, umbra, pluma, spūma; that shadow, that dust, that mote, that feather, that froth: vpon fauour that ebbeth as the Sea, passeth as a winde, and droppeth downe as the leaues in the fall, they would learne Dauids lesson, to seeke fauour and familiarity with God, for that shall bring a man peace at the last, & would make this their dayly suit, as *Danid*, a King, being Master of Requests for himselfe, here doth, *I beseech thee O Lord, O Lord I beseech thee*: and so I haue done with the second step.

I beseech thee: the manner how hee prayeth. Denotion delayed or lingred, is soone quenched, but when heated, and hastened, when the passions are lively and strong, when an earnest, zealous, importunous Petition is offered to God, not drawn

*Euseb. de vita
Constant. c. 15:
Cyp. de curia
Dom.*

Psal. 17. 37.

3.

from the lips or lungs, but from the inwards of a contrite, confident Soule, it neuer wanteth successe; for not only the Body but the Soule hath a mouth, and language; and as the heart giueth aspiration to the arteries, so doth the conscience to the affections; and as we breathe in the ayre, so grace is breathed into vs from Heauen; the motions of Gods Spirit are the lungs, knowledge and deuotion are as the lips, faith as the tongue, zeale as a string that passeth from the heart vnto the tongue; Prayer is the language of Canaan, the holy Tongue; for shee was bred in the holy Land, and the elegance of this Tongue, is the eloquence of importunity. *Quam grata apud Deum importunitas?* how gracious and gratefull is importunity in the cares of God? *Non importunus neq; impudens*, saith S. Austin, it is not a sawcy or a shamelesse part in thee to aske any thing of God with great importunity, hee bids thee aske, and seeke, and knock, and knocke not only til he heare, but till hee answer, and open, and grant thy request. David hath a double supplication, it is like the former and the latter raine, the ingemination noteth an vnremoueable and constant affection to the suit hee desireth; mans impatience in prayer can neuer offend Gods patience, the Musicke of Angels doth not more delight the Lord, then the redoubled obsecrations of his Seruants, wherby he doth suspend their desires in expectation, & extend them by the Araidsua, their earnest importunity: Note only the Parables of a friend called vp at mid-night, the most vnseasonable

chrys.

Aug. de verb.
Apost.

ble and deadeſt time, wherein any would bee loth to be troubled, the *doores* ſhut, the *children* aſleep, the ſable mantle of the ſilent night, couering all the *World*; yet vpon importunity the friend riſeth at *midnight*. *answereth, openeth, granteth*, the requeſt, *tendrath* and *giueth*, becauſe of the importunity; ſo alſo that *Parable* of the *vnjuſt Judge*, that cared neither for *God* nor *man*; yet becauſe of the *conſtant, conſtinall* Solicitation of the *poore woman*, he heard her, and granted her ſuit: wee cannot hold a *meaner opinion* of *God*, then of a *common vulgar Friend*, (which were too baſe to conceiue) or a more *vnrighteous* iudgement of him, then of the moſt *vnrighteous Judge*, (then which, what can bee thought more blaſphemous) they both were *woone, non amicitia, non iuſtitia compulſi, ſed radio*. Famous is the importunity of the poore woman of *Canaan*, *miferere fili David*. 1. She cryeth, and calleth, and followeth: our *Saujour* vouchſafeth not an *answer*, not a *word*, not a *look*, yet ſhee ſurceaſeth not, but calleth and cryeth out ſtill. 2. The *Disciples* her *back-frinds*, they would haue her ſent *backe*, Send her away, ſhe cryeth after vs, and yet ſhee is not retarded, but continueth her calling. 3. Our *Saujour* answereth her, and reiecteth her, as not capable of any good from him, *I am not ſent but to the loſt ſheepe of Iſrael*: ſhee a *Canaanite*, yet neither *Disciples* nor *Maſter* can beat backe her Faith, ſhee followeth, and falleth downe, and worſhippeth, and cryeth Lord helpe me. 4. Our *Saujour* replieth in the moſt bitter *Phraſe* that euer

Luk. 11.

Aqu. Cat.
Aug:

Mat. 6.

hee vsed to any poore *Suiter*, It is not meete to take the *childrens bread* and to giue it to dogs. The daughter possessed with a *Deuill*, the mother accounted a *dog*, and holy things not to be giuen to dogs, this had bin enough to haue blasted her hope, and rooted vp her faith, and haue confounded her confidence, and wounded her distressed soule, and silenced her importunity; yet behold, she that had all these discouragements, replieth, and by her reply crowneth her confidence with a blessed conquest, *Truth Lord*, but the dogs eate of the crummes that fall from their Masters table. She wrought a miracle vpon her *Saniour*, made the deafe eares to heare, and the dumbe tongue to speake: to tongue and eares, shee cryed as *Christ* to the eyes of the blind, *Ephraim*, bee opened, heare and answer my petition, and grant my request. O how well pleased is the Lord with the importunity of his seruants when they cry day and night, and double their ingeminated obsecrations.

Isay 37. 17.

Looke vpon blessed *Hezekias* his manner of Prayer, Encline thine eares O Lord and heare, open thine eyes O Lord and see, & beare; and when he lay vpon his death-bed chattering like a swallow, mourning like a Dove, I am deprived of the residue of my yeares, I said I shall not see the Lord, enen the Lord in the Land of the liuing: hee knew that no balme in *Gilead*, no vnguent of the Apothecaries, no skill of Physicians, no fruits of the fields, no flowers of the garden, no mineralls of the ground, could giue the least allay vnto his sicke and sorrowfull soule, but onely the Lord, whom there-

Esay 38.

therefore hee remembreth, and *six times in his Prayer* repeareth that sacred name of the Lord. It is obserued that God himselfe doth seeme to be pleased to vse often an *ingemination* of the names of those he best loued, in *Scripture*; as when he called *Abraham, Abraham, Moses, Moses, and Samuel, Samuel*: & in a like manner we ought to be well pleased and much delighted in the blessed remembrance and inuocation of his name. And sure when the *hart* is full of God, the *tongue* will not refraine to talke of him, they that rarely thinke on God, shew how miserable their estate of grace is. If the Lord be not in our hearts wee are godlesse; if in our hearts without ioy, we are hopelesse: If wee reioyce in him, and speake not of him, we are shamefully shacklelesse: If he be in our hearts in our tongues, in our ioy, coldly and perfunctorily, we are negligently faithlesse: and therefore as wee must thinke on the Lord alwayes, so speake on him often, and when we pray to him, doe it earnestly, and zealously; in faith without wauering, in confidence without doubting, in perseuerance without desisting, crying out as *Ionas* Mariners, *Wee beseech thee O Lord, wee beseech thee*, or as *Dauid* here, *I beseech thee O Lord, O Lord I beseech thee*.

To land this point, remember that the Church hath appointed vs to pray, in all time of our tribulation, in all time of our wealth, & in the houre of death. In all time of our tribulation we are ready to pray, but in the time of our wealth and prosperity we are strangers to deuotion; yet in the time of thy wealth and health remember tribulation, remem-

Gen. 22. 21.

Exod. 3. 4.

1 Sam. 3. 10.

Ion. 1.

ber

ber in the daies of thy peace, thy visitation; remember thy houre of death: for when *you* hath beene master of mis-rule, and turned sobriety the good steward out of doore, and Intemperance an unbidden guest, hath got in, and defiled all the roomes of thy body; Nature like a good-huswife would willingly cleanse the house, and desires the helpe of Physicke, as a Scauinger, to make cleane the roomes; but alas, she findeth that sinne lyeth like a dog at the doore, and death the cruell Serjeant threatens to serue an extent vpon the whole house, there is no such meanes to quit thee of thy disease and of thy direfull enemy as prayer: it is *Dauids Antidote*, but thou must take it fasting, and bee sure to take it warme, it must bee seruent prayer; and take it not onely morning and euening, but take it as a continuall Cordiall, and cry mightily, *Haue mercy, haue mercy, Spare me O Lord, spare me O Lord, I beseech thee to heare me good Lord, I beseech thee to heare me.* And so being stedfast, and immoueable, and alwayes abounding in this worke of the Lord, thou shalt finde that thy labour shall not be in vaine in the Lord. And so I haue ended my third step, the manner how hee earnestly implored: I will mend my pace, for it is the day of our Royall *Iacobs wrestling*, and I feare, as *Elisba* heard the sound of *Iehorams* feet following the bloody messenger sent to take away his life, so my heart trembleth to thinke it, and my eares tingle to heare, the heauie and sad approach of pale Death entring into this Kingly Palace. O that we could with *Elisba* looke heedfully now this mes-

messenger, this murderer commeth, and that we could by our prayers shut the doore, and hold him fast at the doore, and this prayer might preuaile, O Lord I beseech thee saue now, O Lord I beseech thee send now prosperisy.

Send Prosperity: Preventions of Politicians, presumptions of the foolish, circumspection of the wise, circumvention of the wits; are all Arts Cobwebs, and experience paper Castles, the Silk-worms worke, and the fooles wonder, Prosperity is only the gift of the fashen of lights. The old speech is, that wise men cause prosperous times: But alas, Politie trippeth vp sacred Wisedome, for Politie and Wisedome differ as much as Scripture and Apocrypha; and Politie is often as offensive to true Wisedome, as Hagar to Sarah; and sometimes as iniurious, as Elimas the Sorcerer was to Peter, or Alexander the Copper-smith to Paul. Laertius tels vs of certaine youngmen of Ionia, standing on the shore, agreed with certaine Fisher-men for the next draught, in which there being a rich and precious peece of Plate, they not agreeing whose by rights it was, they went to consult the Oracle; the Oracle enioyned them to send it to the wisest man alivie, they thereupon sent it to Thales, hee disclaimed it, and sent it to another, who also refused it, till having passed through many, who all denyed that attribute of the wisest, to belong to them, at length they bring it to Solon, and hee wished them to send it to the Temple at Delphos, and to present it to God, as being the most wise, according to that of S. Paul, To

2. Kings 6.32.

*Diog. Laer.
de vit. Philof.*

১৫. ১. ১৯৭৮
 ১৬. ১৯৭৮. ১৯৭৯
 ১৭. ১৯৭৮. ১৯৭৯

God only-wise. And surely, as God is called by the name of *Wisedome*; so men come neere to God in *nothing* more then the *study* of *Wisedome*; wherein all the *Politicians* of the *World* out of their *Chymical* *limbiques*, with al their *extraction*, can neuer doe good, vnlesse their *wisedome* bee seasoned from above. It is God only that can both make *wise men* and *prosperous times*: and therefore our Prophet directeth his *Prayer* aright, O Lord send prosperity: The Hebrew readeth, וְשִׁשְׁתִּי בָּא הוֹשַׁנָּה חֲמִשָּׁה חֲמִשָּׁה *Hosanna*; which was sung before Christ, is now sung before David: a word that is variously interpreted by the *Ancients* and *Modernes*, signifying, saith *Euthymius*, a *Hymne* or *Song*: or the *branches* of *Olines* and *Palmes*, born before Christ, as *Caninius*: or the redemption of the house of David, as *Ambrose*: or *grace* and *glory*, as *Chrysostome*: it is *intericctio gaudentis*, & *obsecrantis*, as *Austine*: and as much as *euoxia* *euoxia*, *processus*, *successus*, a *voice* and *vose* of happy *successes*. It is like that in the first *Psalme*, *Omnia quaecumq; faciet prosperabuntur*. All the *four* *Euangelists* mention this *Jubilation* at the *comming* of our *Sauour* to *Ierusalem*, wherein *Disciples* and *followers*, and *young*, and *old*, *men*, *women*, and *children* bare a part. It is a frequent *acclamation* in *Scripture*, God saue the King, not onely to *Salomon* the good, but to *Saul* the bad, and to *Adonijah* the *Vsurper*; but *Hosanna* onely sung to *David*, and to the *Sonne* of *David*, *Christ Iesui*. I will not strue to enter into the meaning or *mystery* of this word of *Jubilation*; Alas, it is

1. *Kin*. 1. 39.1. *Sam*. 10. 24.1. *Kin*. 1. 35.

a word out of season, and all our Instruments are out of tune, and wee are here as they that sate weeping at the waters of Babylon, wee haue hang'd vp our harps vpon the willowes; this is not a time to sing the songs of Sion, none may require this song of vs in our heauinesse. *Lorinus* obserueth, that of all other the *Euangelists*, *S. Luke* omitteth this word *Hosanna*, *Qui* *Graci* sermonis eruditissimus, videns se proprietatem sermonis transferre non posse, melius arbitratus est tacere, quam id ponere quod legenti faceret quæstionem, and therefore I will content my selfe as it is here rendred, Lord send prosperity. It was an vsuall forme of Morning Prayer among the Iewes, *Prosper vs O Lord, O Lord send vs now prosperity; prosper thou the worke of our hands vnto vs, O prosper thou our handy worke.* It was the Religious care of *Abrahams* Seruant, when being sent to sollicite for a Wife for *Isaack*, and knowing that it was not to bee enterprised vnaduisedly or lightly, hee prayed in his Iourney: *O Lord God I beseech thee send mee good speed, or prosperity, this day.* And when hee came vnto the Well, he stood waivering in contemplation, whether the Lord had made his Iourney prosperous or not; and when the Match was concluded, *Hinder me not* saith hee, seeing the Lord hath prospered my way.

Prosperity is not the faire Gale of temporall carnall security, puffing vp the superstitious sailes of pride and ambition. If thou hadst, saith *Austin*, the wisdom of *Salomon*, the strength of *Sampson*, the beauty of *Abolon*, the long life of

Lu. in Ps. 116.

Gen. 24. 15. 21.

Aug.

Metubushelah, the riches of Dines, the dyer of the Glutton, who sated deliciously every day. *Quid profunt hac, cum caro datur vermibus, Anima Damonibus?* Looke vpon Davids two trees, the Bay-tree, and the Olive-tree, and then observe the difference between true and seeming prosperity. I have seene the wicked in great power, and spreading like a Greene Bay-tree: yet hee passed away & loe he was not: I sought him, but hee could not be found. Here is that enticing trap, sugred poyson, venomous pill, stupifying perfume, that golden net; and goodly Babylonish garment, like that Fruit which our first Parents tasted: *Pulcher in visu, mollis in tactu, dulcis in gustu, mortifer in effectu.* The prosperity of fooles shall destroy them, possessing them with irreligious prophaneesse, and so insinuating them; that their hearts are as dead peeces of flesh, without sense of feare, or loue, or care, or paine, from the deafe strokes of a reuenging conscience. This drew that strange expostulation from Ieremy: *Righteous art thou O Lord, when I plead with thee; yet let me talke with thee of thy Iudgements: Wherefore doth the way of the wicked prosper? wherefore are they happy that deale treacherously? Thou hast planted them, and they haue taken root, and grow and bring forth; thou art neere in their mouth, but far from their reynes: pull them out like sheepe for the slaughter, & prepare them for the day of slaughter.* But now, if you please, looke vpon Davids Olive-tree, or rather David as an Olive-tree: I am like a Greene Olive-tree in the house of my God for aye, not as

Phil. 77. 36.

Pro. 1. 31.

Ier. 12. 1. 2.

Phil. 51. 9.

Nebuchadonozers tree, hewed downe; or as the wicked mans Bay tree, fel'd downe; or as Iohn Baptists tree, cut downe and cast into the fire: but the Greene, pleasant, fragrant, flourishing, Olive-tree: Noahs Dove came to him with an Olive branch, in her mouth, and that branch was the Embleme of a blessing: St. Chrysostome giueth the reason, why an Olive branch; not onely because the leaues thereof are most beautifull, but that they liue vnder water, as it is certaine the Olive-tree continued in the great Cataclisme and Inundation of Waters: And indeed, the Spirit of God, of all trees, maketh especiall mention of the Olive-tree, that whereas Iob compares the Rich-man to the Palm-tree, and Salomon the Old man to the Almond-tree, and Esay the Great man to the Cedar, and Ezekiel the Poore man to the Firre-tree; Dauid compareth the wicked man to the Bay-tree, and the good man to the Olive-tree, among the rest, and aboue the rest euer flourishing. It was the conceits of the Iewes, that the Dove brought this Olive branch from Paradise: Surely, whencesoeuer, or howsoeuer it came, it was a blessed token, and euer since the Olive branch hath bene the Embleme of a blessing; and happy is that man that may beare an Olive branch, in all the waves of this trouble-some world, that may be as an Olive tree, stedfast in faith, ioyfull through hope, and rooted in charity, and can thinke his Prosperity enough to liue out of the noyse of the world, as farre from flourishing as burning, and which beauefully contentments

Gen 8.11.

JAMES

haue possessed his Soule, hee looketh downe vpon the earth displeasedly, as the region of his sorrow and banishment, still praying for the prosperity of Ierusalem, and peace vpon Israel, as our Royall Prophet now doth.

5

Now, the last Circumstance.

This Psalm was made by Dauid, when hee was first inuested into his Kingdome. Of all other persons it concernes Kings to pray, & of all other times, at their first entrance to their Government: Dauid and Salomon begun their Rule with the rule of Prayer: The goodnesse of a priuate man is his owne; of a Prince, the whole world; his words are Maximes, his actions examples, his examples rules. Dauid, both priuately alone, and publikely in the Congregation, prepareth himselfe to prayer, in this Psalm, and the people prouoked by their Kings example, pray for the continuance, and long life of their Prince and Prosperity, That God may distribute to the King gifts proportionable to his greatnesse, that the head may enioy all the senses of the whole body, that the Church and Common-wealth, the King, and Iudges, and Lawes, & all, may flourish; for as Heraclitus obserueth *ἄρχὴν τῆς πόλεως εἶναι τὸν θεόν* *ἢ τὸν θεὸν εἶναι τὴν πόλιν*. The King is the Image of God, the Iudge is the Image of the King, the Law the worke of the Iudge, and Iustice the end of the Law. And Dauid had especiall reason to pray, at this his Inauguration, for hee knew a great and dangerous warre was in hand, the Philistines were his deadly enemies, hee had beene among them, and knew

Heraclitus.

knew them, and was now to make prouision against them. And therefore, as *Numa*, when a rumor of *Warre* was raised; *Sacrificabo*, saith hee, I will sacrifice; so, when *Dauid* foreseeeth this feare of *forraigne enemies*, hee betaketh himselfe vnto prayer. But I must leaue *Dauid* at his Prayer, and conclude with our times: Time is the conclusion of all things. Lord send now prosperity.

And if wee looke vpon our times, vpon this sad, swift, speedy time, feathered with flying houres, vpon this fatall Yeare; *Mensis olim Decem-ber*, saith *Seneca*, *nunc annus est*. This whole Yeare hath bene composed of the fall of the lease, and Winter. O yee Mountaines of *Gilboa*, how many noble and valiant haue fallen this yeare, they that were lonely and pleasant in their liues, swifter then *Eagles*, stronger then *Lyons*: How many noble Families haue bene like the naked twigs of Winter, shiuering all for cold, and dropping downe their seares abundantly: How many of the choyce Peeres and Pearles hath Death stolne out of the Coronet of our Nobility? How many poore Firre-trees may mourne, for their Cedars bee fallen? And is not this an ill boading prodigious time, wherein with hearts, and tongues, and teares, and prayers wee had need to crye, Lord, now send prosperity.

Cast your waiery eyes vpon the fatality of this bloody Month; and not to looke vpon the ancient Triumph of Funerall Solemnities in March; remember how in this Moneth wee were de-
 priued of blessed Queene *Elizabeth*, the Paragon of
 mortall

Let. in Ps. 44. p.
915.

Senec. Epist. 18.

D. of Richmond.
E. of Dorset.
D. of Lennox.
E. of Notingham.
E. of Southamp-
ton and his Son.
L. Belfost.
M. Hamilton.

March. 24.

Martij 10.
1618. die Mar-
tin.

Martij 29.
1618. die mar-
tin.

Lam. 4. 20.

mortall Princes, the Woman after Gods own heart,
the Virgin *Queene* of the Earth, the glory of the
Christian, the enuy of the *Infidel* World; who
came so neere vnto the blessed Virgin *Mary*,
that shee was borne vpon the *Vigil* of her birth,
and dyed vpon the *Vigil* of her *Annunciation*:
Remember the sable time since the *Death* of
the Royall *Vine* of this Kingdome, *Queene Anne*
in this very moneth; a *Queene* not *superstitious*,
not *factious*, not *tyrannous*, but *religious* to her
God, and most *gracious* to all the *Subiects* of
this *Land*, and her well *deseruing* seruants: Not
a *Lionesse* hunting for the prey as *Iezabel*, or a
Tyger greedy of the *Spoile* as *Athaliah*; but a
sweetly tempered & *Royall Lady*, whom *Grace* and
Peace crowned, and *Glory* hath made *Conqueror*,
and God, in this Moneth not many yeares
since, tooke from vs, as one, of whom the world
was not worthy of;

Inter solitas & felicissimam quandam

Regis enim Coniux, Filia, Mater, erat.

Remember the fatall sicknesse at *Roxford*, when
that acute and violent *disease*, seized vpon our
Royall Soueraigne, in this very moneth, when our
feares encreased with the *minuts*, and every *mes-
senger* was as one of the *Chorus* in a *Tragedie*; as
Iobs messengers, every one adding to the *sorrowes*
of those *sad times*, and when

Duxisset mox fila secunda sorores,

Nam sic est visum Deeparis:

Our *Royall Hezekiah* recovered miraculously to
Gods glory, the good of the *Church* and *State*,

and

and great comfort of all his good Subjects. But alas, our finnes haue fought against our good, and now Death the lodge of all mens liues, that sets vpon men with stealing steps, & insensible degrees, threatens a final arrest vpon our Royal Master. The breath of our nostrils, the Anointed of the Lord is taken in the snare, of whom we said, Vnder his shadow we shall liue. The Crowne is falling from our head, woe vnto vs that we haue sinned; for this, our heart is faint, for these things our eyes are dimme. O thou God of Iacob defend him; send him help from thy Sanctuarie, & strengthen him out of Zion, for thou Lord remainest for euer and euer, thy Throne from generation to generation. Lord we beseech thee saue now, Lord we beseech thee send now prosperitie.

Lam 4. 20.

Lam. 5. 16.

It was a diuine Canticle of a sweet Singer of Israel, vpon his Maiesties last recovery, why this Moneth was so infestuous to our King.

D. Goodwine
Dean of Christ.
Church.

Tu Martem odisti, Mars odit pacis amantem,

Hinc tanta clades, hinc tot conamina Martis,

It was about this very time of the yeare say some that the first foundation of Venice was layed, sure I am we stand here vpon a watry foundation, the water-Springs of our owne teares are able to sinke vs: The computation of some is approued, who hold, that the world was created about this very time, and I remember the first worke in the Creation was that the Spirit of God moued vpon the face of the waters. We are now labouring vnder a new Creation, the same blessed spirit of God moue vpon our watry faces, & dry up the teares of our eyes.

Hosp. de Orig.
F

It is the Liturgie of our Church that teacheth

F

VS,

In vita Constant.

Knolls in the
Ger. Histor.

vs, that in the midst of life wee are in death. But blessed be our God in the midst of death we are now in life; there is present a gracious Dove with an Olive branch, that shall bring comfortable newes to our world, and the waters shall cease: I neuer was like to that *καλὸν κλέπτει*, that base flatterer, who is, as *Aurelius Victor* well obserued, *forex & tinea Palatii*: I know his Princely disposition hath euer hated a Parasite as the worst Traitor; God keepe two mischiefs euer from within the smoake of his Court, Flatterie and Treacherie, the Inquitie of the times may make vs feare these, not his gracious inclination: but this I may say before God, and men, and Angels, seldome euer haue those yeares promised, seldome haue performed so much, and we haue seen enough to make vs think we can neuer be enough thankfull to God for him. I remember an obseruation of an *Historian*, concerning *Charles the Fifth*, who being borne vpon *Mathias* day, and hauing an Elder brother aliue, his Grandmother applied by a Prophecy, that of *Mathias* election vnto *Charles* the new borne Prince, that as the Lot fell vpon *Mathias*, though last in place, so the Lot of the Empire should fall from the Elder brother vpon Prince *Charles*, though last in birth. The like Lot is now falling vnto your Princely Highnesse, and my prayers be, that all your dayes may bee like the two *Saints daies* of this moneth, *Felix* and *Perpetua*, that when your Royall Father shall passe a *Corona ad Coronam*, as it was one of the *Diuine meditations* proposed this morning to his Maiesty by that

The Lord
Keeper.

that most honorable Bishop, and that he shall exchange this mortall for a Crowne of immortalitie; that the spirit of your gracious Father may be doubled vpon your Highnesse, as the spirit of Elias was vpon Elisha, that true Religion may flourish vnder you; and that you may ride on in Maiesty prosperously, because of truth, and meeknesse, and righteousness: That you may ride on in truth, for State without truth, is like Pride without Power, an vmbreous Pageant for sight not for seruice. That you may ride on in truth and Maiestie, for truth without Maiestie is like a Talent hid in a banke, or a Candle vnder a bushell: That you may ride on in truth and Maiestie and meeknesse, for Maiestie without meeknesse, is like greatnesse without goodnesse, the Politicians Character, but the Peoples curse: That you may ride on with truth and Maiestie and meeknesse and prosperitie, for Maiestie without prosperitie is like Heauen without a sun, or the Summer without a Haruest. That you may ride on in Maiesty, truth, meeknesse, and prosperitie and righteousness, for Maiestie without righteousness, is like beauty without honestie, a wanton dead soule in a painted sepulcher: but when your Canopie of Maiestie is supported by truth, and meeknesse, and prosperitie and righteousness, Blessings and prayers will be shewed vpon you, God, euen your owne God shall giue you his blessing, and God, euen our owne God shall send vs prosperitie; Which the Lord grant, for his mercie, for his promise, for his Zion, for his Sonnes sake Christ Iesus, Amen.

FINIS.